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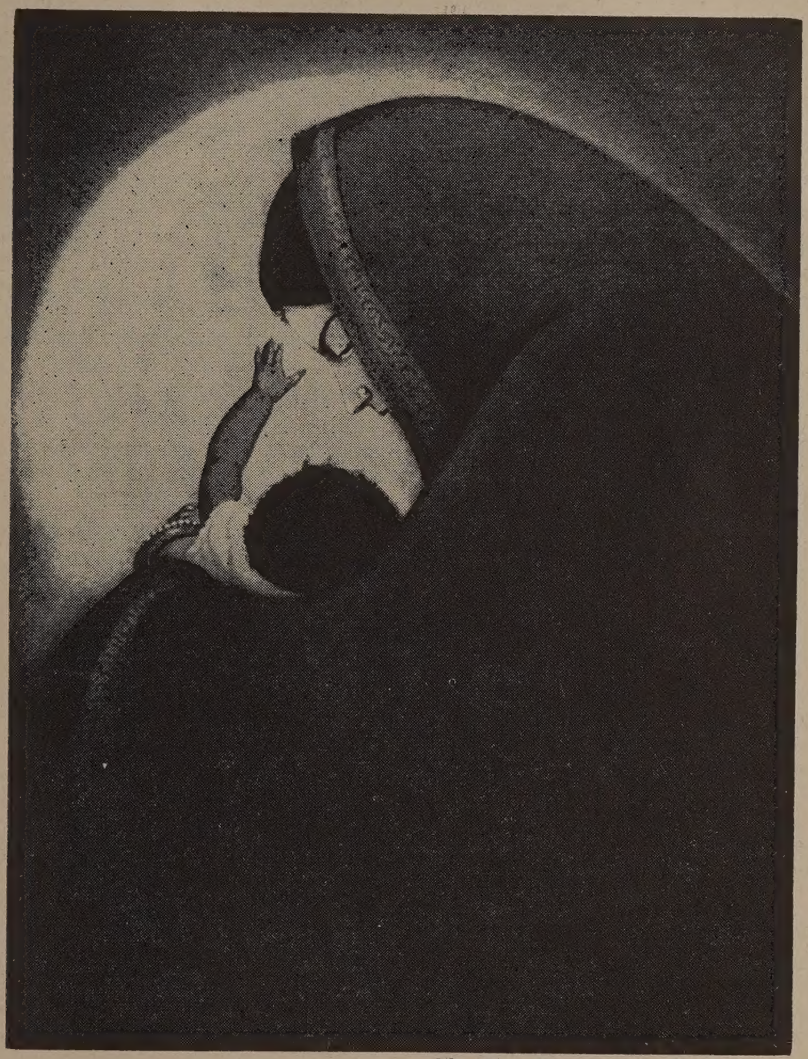

The Blue Madonna by Frank Wesley
See inside cover page

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matthew 1:23

A Christmas Meditation

It was a busy time, an inconvenient time, for a man and a woman to travel on crowded roads to their native town to pay their tax. When they arrived, every room was taken, and their need for shelter desperate. That night in the stable of the inn, the child was born.

Soon they were forced to flee, for the soldiers of the tyrannical ruler had been ordered to kill every man child among the oppressed. Yet hardship and suffering, oppression and tragedy for family after family did not dim the radiance that attended the birth of Christ.

The son of God was able to triumph over circumstances even as he came into the world.

Nineteen centuries have passed, each with its hundred Christmases and as December winds its weary way in a futile busyness among parties, shopping, gift wrapping, perfunctory Christmas card exchanges. Dazed by the glitter of professional decoration, numbed by stentorian carols over loud speakers, it is easy to mourn over what our day can do to the greatest of all festivals. To paraphrase Emily Dickinson: "What a confusion would cover the innocent Jesus . . " to endure so elaborate a time.

Yet all this is as nothing. Christ belongs to the heart and with a little exercise of discipline — or grace—we may transmute the base metal of the busy, outward Christmas into pure gold. The angels still sing though carols grow repetitious and peace among men is still far off; the shepherds worship the King though they may have to have new coats for Christmas; the wise men bring their gifts, though wrapped in tons of tissue and ribbon to encircle the globe.

The quiet heart can still achieve the pause for wonder and adoration.

The son of God has come to dwell among us.

Dorothy Gilbert Thorne

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Matthew 2:1, 2

The Blue Madonna

Our cover picture is a black and white reproduction of a famous painting, "The Blue Madonna," by Frank Wesley, an Indian Christian artist. The painting, in full color, is used on a Christmas card this year distributed by the Committee on World Literacy and Christian Literature, a department of the Division of Foreign Missions of the National Council of Churches.

A venture in understanding through World Christian Art Christmas cards has been launched this year by the Committee in the printing of two cards featuring the work of Christian artists from other countries In the Blue Madonna, we see the Christmas story through Indian eyes. Another card printed by the Committee shows the nativity scene pictured in Korean terms by Ki-Chang Kim.

Information on the work of the Committee on World Literacy and Christian Literature can be secured from 156 Fifth Avenue, New York 10, New York.

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Editorials . . .

ristmas—When God ned On the Light

Outside the window a cold, dripping day marks advance of winter. A few leaves on the great oak flutter in the November wind. It is one of those etween days, between autumn and winter. When the first icy winds blow? When will snow and ice ıket the earth and imprison the life of seed and under the crust of earth? Will it be another world r, wholly unlike that searing hot day of last July?

Much like our physical world, we now have a feel- of being in-between two climates, either of which ht characterize our tomorrow. Outwardly the world ot truly at peace—it is restive under the prevailing ions and in much open conflict. Yet we have a nory of the storm of 1939—1945, and our memories) to deter a fatal move toward a new world catas- he. Whether the chill weather will give way to ming sunshine or to storm is the question in our ds.

Between the office desk and the window framing heavy weathered day is a globe, gift of a Friend our room in the new Central Office building. Inside globe is a light, now turned on, filling this full orb- arth with light and warmth. It can be turned off the continents, islands and seas fade somewhat lie spread horizontally like a great rough peeling wraps the earth. To turn on the light gives them a and inner dimension, making them appear as units ne world or inner depth—spiritually inseparable.

The one-dimension minds of men, the horizontal of their neighbors *did not* and *do not* give a true ure of their world. It takes light, an inner, uniting artial light to reveal to men the whole view of their on earth. In Jesus Christ God turned on the light. eed he was, by his own words, the Light of the ld. "In him was life and that life was the light of n."

How slowly our eyes adjust to that Light; how ly we see the human landscape upon which the first istmas light is shining. It sheds the universal, im- tial light of God "who so loved the world that he e" his own Son to be the true light that we might and take our way through Him to our future, as his ily on earth. On the first Christmas the Light burst h from the heart of the universe, flooding the ld, revealing its sin, and at the same time reveal- the loving saving God at the center of His creation.

The world of winter and the world of summer are heart the same world from which Spring bursts h with her trumpets, matures to Summer and Fall, then moves to the silent sleep of Winter—in the le of seasons. Though war and pestilence strike the th in the "variables" of human life, God as the "constant" is still here, triumphant, His light as certain as winter, seed time and harvest. His is the eternal light whose brilliance glows and grows across centuries of time.

The battle against darkness, evil, is basically the conquest of light. Again we see the sky of holy fire and join in the chorus of angels, and we become in our time people who turn on the light in every cranny and corner of earth.

Introduction to the United Nations

Three days at the United Nations is hardly enough time to inform a visitor on the expansive concerns of this international body and certainly it is not enough to give one much insight into the issues being faced. Those problems begin to rise before one, not in simple black and white, but in the grays of economic, political, practical and moral considerations. The dogmatist in world politics will either become more flexible here or be very uncomfortable, and certainly would have little to contribute to the thinking that shapes and re-shapes day by day.

That is not to say, however, that one forgets principles as he enters the doors of the U.N., in fact the reality of moral principles is the first consideration and the main impact that the Quaker Program at the U.N. can bring. But as in community and national problems the perfect answers are not generally available. The moral goal toward which we must move should be ever the guiding direction in whatever halting steps this important body takes. To help the deeper moral forces of spirit to rise and move, though ever so slowly, into the discussions and actions of this great body is the small but crucial part which religious forces such as the Quaker Program and the World Council of Churches and other groups must play.

The General Setting

The sixteen days that lie ahead for me will present much, indeed too much, for reporting in these pages, but I shall try to offer some insights into the world issues confronting the U.N., and the Quaker efforts to help think through to the answers. After this short time I must be content to offer only a few introductory ideas and the general setting of Quaker service at the world's greatest organization.

Here are the persons on the "permanent" staff of the Quaker Program and some of their duties: Elmore Jackson, General Director of the program, with special attention given just now to the Middle East problems and East-West relations; Sydney Bailey, Co-director of the program, with special attention to disarmament questions, the Hungarian situation and the work of non-governmental organizations, of which there are roughly 300 groups represented at the United Nations, and also sharing with Elmore Jackson in East-West relationships and serving as correspondent with his own country, Great Britain, where their interests are especially involved; Brenda Bailey, wife of Sydney, serving

as hostess at Quaker House and performing that very important function of hospitality to various persons from many countries as they come for lunch, tea or conferences; Margaret Jones, indispensable to visiting Quaker and other seminar groups that come for a few days visit to the U.N., and especially concerned for the work on refugee problems; Grant Fraser, with special interest in the economic-social problems on the agenda, rights of minorities and technical assistance problems. Then there are the three young women in the office serving as secretaries to the above members, handling correspondence, meeting visitors, arranging conferences and conversations and giving other highly important services. They are: Carolyn Limbaugh, Elizabeth Willson and Pat Brawley. These eight are more than earning their place in the pattern of services at the United Nations.

Friends World Committee

These persons are accredited under and by the Friends World Committee which serves as the non-governmental agency representing Friends. Here is a point that offers more results in terms of unifying Quaker interests than horizontal arguments or considerations of organizational problems. This is not the only such opportunity of the Friends World Committee, but it is an important one.

The offices of the Quaker staff are very near the main entrance to the U.N. and the center called Quaker House is only a few blocks away. This makes easy access to conferences and meetings at the U.N. and convenience for visiting Friends and others interested in making acquaintance with Quakers and their services.

A Glimpse of the Work

What's in a day? Well, here is a quick trace of contacts and interests which with staff members I made the three days past. They are an example of the regular schedule of the busy personnel of the Quaker staff hearing the discussion of the refugee problems in the committee set up for that purpose; listening in on an instruction meeting for the Non-governmental Organizations associated with the U.N.; getting a glimpse of the developing statehood for certain peoples in Africa that are beng assisted toward independent political status by a U.N. committee; calling on the Egyptian Ambassador to the U.S.A. to discuss possible services by Quakers to refugees; stopping for a few moments in the lounge with Krishna Menon of the India delegation to ask questions on the tensions that surround the relief work for the victims of the recent conflicts; sitting with Elfan Rees of the World Council of Churches department concerned with refugees; conferring with Charles Hogan, Chief of the Non-governmental Organizations Section; listening to Mr. Kidron of the Israeli delegation appealing for help from us in getting the question of Jewish refugees and deportees from Egypt before the Assembly. That, too briefly, is the schedule —filled with issues and interpretations that I shall discuss in a later report.

Here the currents of thought, the political and humanitarian interests and most important of all the moral philosophies of great peoples and their historic culture meet. Problems and answers? Yes, but the way toward answers is not by leaps, often by "inches." through it all we can rightly believe that the moral spiritual nature of all answers comes increasingly into the consciousness of those who are responsible for working out the solutions, and in that process Quakers and other Christian bodies have their peculiar and important opportunity.

E. T. E.

All Christendom has been stirred by

The Dead Sea Scrolls

By Moses Bailey

Moses Bailey is Nettleton Professor of Old Testament at Hartford Theological Seminary. This glimpse of the meaning of the Dead Sea Scrolls was first given as part of the Rufus Jones Lecture at State College, Pennsylvania, recently. A photograph of Moses and Mabel Bailey on their Holy Land tour last summer appears on page 380 of the November 29 issue of this journal. Moses Bailey was a teacher at the Friends Boys School in Ramallah in 1920-1921.

Twice in history has all Christendom been tremendously stirred by discoveries in Palestine. Queen Helena, mother of the Emperor Constantine, made a pilgrimage such as only royalty can undertake: in the Holy Land she sought, and of course found, the true cross, the tomb, and the place to be associated with the great events of the Gospels. From the days of the uncritical Queen thru all the Middle Ages flourished the cult of relics, until it was condemned by Martin Luther and those who followed him. So one element of the Reformation was a criticism of the archaeological methods made famous by Queen Helena, twelve centuries before.

Now a second time in Christian history archaeological discovery, that of the Dead Sea Scrolls, excites the imagination. In 1947 a shepherd found a cave at the northwest shore of the Dead Sea, with books and linen wrappings and pottery jars for their preservation; the first discovery led to further search, until many caves in arid Judea have been painstakingly searched, and not yet has the treasure-hunt ended. The range of material that has been turned up is wide, but here we may consider only the books, more than 300 volumes, in the group of caves first entered, and the "monastery" of Qumran, nearby, where the devotees who studied them had their headquarters. The scrolls include parts of all the books of the Old Testament except perhaps Esther; other works previously known only in translation, like the Testaments of the Twelve Patriarchs,

e Book of Jubilees, and so forth; d several books not before nown, such as the *Manual of iscipline,* which gives, much like discipline of the Society of riends, both religious encourage- ent and rules for the conduct of e society and its committees, the ook of the War of the Sons of ight against the Sons of Dark- ess, and the *Book of Thanksgiv- g Psalms.* From the copies of the ld Testament books, our confi- nce that in general their text has me down to us without signif- ant change during the past 20 nturies is considerably increased: ly in comparatively unimportant tails of syntax, spelling and vo- bulary does the great scroll of aiah differ from our book, tho e oldest Isaiah Scroll is a full illennium earlier than the most ncient manuscript which we had efore 1947. More exciting than e texts of the Old Testament, owever, are the books new to us hich give a wealth of insight into e life and thought of the period st before and during early New estament times.

Dating the Treasure

When should this treasure be ated? Experts in the study of the ttery say that the jars come om the first century A.D. Test- g of the linen wrapping of one of e scrolls for the isotope carbon- urteen gives the period between 7 B.C. and 233 A.D. as the outer mits of the time when the flax as grown from which the linen as made. Students of the chang- g styles in handwriting say that e manuscripts were written be- ween the end of the second cen- ry B.C. and the end of the first .D.; quite evidently, different rolls come from different scribes nd different times within this pe- od. More precise dating comes, to ur great satisfaction, from the undreds of coins found in the eadquarters of the sect: almost all e coins come from two periods, amely, from about 110 B.C. to 37 .C., and from 4 B.C. to 68 A.D. ll the evidence unites in pointing these two periods as the time hen the sect flourished in this art of Judea.

Who were the sectarians who so iligently copied their books and o carefully preserved them, un- ware that nineteen centuries ould elapse before distant strang- rs should be so deeply moved at e reading? Josephus, Philo and liny all describe a sect whom they call Essenes, who, they say, lived piously in various communities, but especially on the western shore of the Dead Eea. It seems probable that the people of Qumran were among those whom these ancient writers called Essenes. Especially from their book of *Discipline* the quality of the men of Qumran appears. Simple, perhaps austere, they planned their life communally: one eating hall with its kitchen, with living quarters for individuals or families in caves and probably also tents outside; a common purse, for the coins found were in the common house, not in the caves about; a *scriptorium* with long desk and ink-wells, for the writing of scrolls; reservoirs much more extensive than communities of that size customarily required, which encourage the belief that cleanliness was highly regarded. They wrote that they were to practice "truth, humility, righteousness, justice, charity and kindness;" that they were to be "united in an indissoluble bond forever;" that they were to practice forgiveness. Once each year all the members of the community (the Hebrew word corresponds to the New Testament term *koinonia,* used of the early church) were to pass in review before their leaders, in order that their standing in the community might be reappraised in the light of their conduct. At all times, day and night, some members of the community must be at study: each member must study thru one night out of three. (What a utopian dream for school-teachers!)

The Stranger Side

The beauty of the picture has its stranger side. Intense interest in mathematics as applied to the paths of sun, moon, planets and stars, together with a rigorous belief that the Sabbath and all the festivals should be exactly observed, produced a 364-day year of exactly 52 weeks, it remains for us a mystery how they adjusted the six-weeks' discrepancy of seasons

(*Continued on next page*)

PLAIN SPEECH

Quakers and Christmas

We are a long way now from the days when non-observance of Christmas seemed to our ancestors a Christian virtue. Little by little Friends of all branches have changed in this regard until most Friends observe the Christmas holidays essentially as do their Christian neighbors of other denominations. Does this mean that Friends have no more to say upon the subject? By no means does this follow.

Because Christmas is such a good thing it is always in danger of perversion. The chief way in which it is perverted today is by ostentation and display. It is an easy step from simple generosity to a practice of giving which is done, not primarily for the sake of the recipient, but far more for the glory of the donor. Thus, it is not difficult for people to get a reputation for the magnificence and expensiveness of their gifts. Sometimes people vie with each other in this regard. Ostentation, whenever it enters the scene, is always damaging.

The way out is not by the refusal to give or to send greetings, but to keep Christmas as simple and human as we can make it. We must give, not in order to *impress,* but to relieve or to delight. The gospel rule of not letting one hand know what the other hand does is applicable in many cases, though there are some gifts in which the joy is enhanced if the identity of the giver is known. Though it is good to be generous, it is also good to live within our means and not engage in enterprises beyond our ability to manage. We must find ways to enjoy Christmas, not in terms of the money that is spent, but in terms of the human affection that is engendered and nourished. We must never judge a gift by its estimated cost.

In some such ways the ancient emphasis on simplicity may be maintained, without the poverty of experience which follows when we separate ourselves from the celebration of the birth of our Savior. Jesus came, not that we might have life more expensively, but more abundantly.

D. E. T.

that must have been obvious in the 180 years of the community's life. For us, too, their references to their Inspired Teacher who perished (by crucifixion?) probably in 88 B.C.; and to the two messiahs, one priestly, one lay; and to the Wicked Priest, and to the War of Light against Darkness are strange . . . all this makes us aware that their pattern of thought was widely different from our own, yet by no means so far removed from the thought of the New Testament. Indeed, the expression New Testament (New Covenant), which they borrow from Jeremiah, they use of their own faith.

ESSENES AND CHRISTIANS

In the administration of the community are mentioned a *mebaqqer* (the word seems best translated *bishop*, and the duties described are similar to those of the early Christian bishop), a committee of Twelve, and a committee of Three, the last being priests. Ritual bathing twice daily, and a messianic significance to the common meals remind us of Baptism and the Lord's Supper. In the perspective of nineteen centuries the likeness between the Essenes and the early Christians stand out: differences are real, however. The inspiring conclusion to which we come is that out of an age when a few people, altogether but a small fraction of the population, whole-heartedly devoted their lives to the Light, humanity received its richest revelation.

Sometime in the first century after the Followers of Jesus in distant Antioch had gained for themselves the name of Christians, their first great historian recounted their origin. It was at Bethlehem, high in the mountains overlooking the northwest shore of the Dead Sea. "And in that region there were shepherds out in the field," he says, "keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear . . . And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth Peace among men with whom he is pleased'." So Luke the historian dramatically reports how shepherds, the humblest of men, caught that first heavenly vision.

In 1947 it was shepherds who in that same region found scrolls that take us back into the generation of which Luke wrote. Reading, we know that we have slipped behind the curtain of legends *about* Jesus' contemporaries into their immediate presence. To be sure we have learned nothing specifically about Jesus and his companions, but we have discovered what Luke tried to show us in his colorful language, how through very humble men may come great revelation.

Study for the 1957 Conference of Friends

This Conference to be held at Wilmington, Ohio, June 26 to July 3, 1957, is to be a "Conference of Friends in the Americas." It is, therefore, in right order that both representatives and their Meetings should prepare for this Conference not only by prayer and worship but also by study. It is indeed a matter of plain fact that we Friends do not know much that is significant and true about one another in our widely scattered Yearly Meetings.

The Committee has gathered a tiny selection of material, which we hope will help to establish a basis for study, and therefore, for wider understanding. As in the case of the Friends World Conference at Oxford, England in 1952, we hope that the membership generally will wish to prepare themselves on the themes that will be discussed at Wilmington and later to follow up these themes after representatives make their reports. Only by this process can the Conference have its widest influence. It is especially to be hoped that those who plan to attend give advance attention to the topics under consideration and be prepared to share their insights.

Fifteen leaflets and pamphlets have been assembled in a packet as "documents in advance." Groups and individuals who wish to study the various subjects that will be uppermost at the Conference may procure these packets at $1.00 postpaid from the Friends World Committee offices at Wilmington College, Wilmington, Ohio, and 20 South 12th Street, Philadelphia 7, Penna.

James F. Walker

Return to Jordan

Anna O. Langston, principal, and Jeannine Hull, a teacher, returned to the Friends Girls School in Ramallah, Jordan, from Beirut on December 6 and have resumed their duties there.

Correspondence

Response to the "Quaker Peace Testimony"

To the Editor:

The new "Quaker peace testimony" which Elton Trueblood advises in the November 15 *Plain Speech* is radically different from that which many Quakers have lived. One wonders whether it does not also mark a radical departure from the spiritual ground upon which those Friends stood.

It begins with a surprising interpretation of the traditional position, it modestly suggests omniscience concerning the ways of man and it draws the issue so as to exclude any alternative based upon belief in Divine order.

To describe the Quaker testimony as primarily "refusal" is to miss the whole meaning of lives dedicated to earnest service, often at sacrifice of comfort or life, substituting loving, constructive modes of action for violent ones.

All of us should be cautious in judging the motives, plans and responses of our fellow men. We should not avoid taking a stand on war, but to do so we need not claim full knowledge of the immensely complex world of 1956. For example, who knows that building massive striking power will, in fact, make a just and durable peace more likely? Who can identify without qualification the "misguided"? Had George Fox been filled with such erudition about his world he might, indeed, have taken up the writing of apologetic pamphlets for whichever armed camp he then concluded was on the side of the Lord. It is true that political leaders and generals must at present make momentous decisions based upon incomplete knowledge and changing national aims. Yet it seems possible that their actions are more nearly humane and principled because of quiet people who have believed that the only solid decision is that rooted in a seeking to follow, however falteringly, a way of word and deed that transcends wars and elections.

By stating the aim as avoiding the horror of war and by making the choice solely between supporting or undermining "the deterrent power of the West," Elton Trueblood obscures the basic choice each of us must face again and again. That is the choice between accepting the current values of our

ociety or accepting those spiritual alues which we believe to be uni-ersal. Some think the two are entical. Notwithstanding official formation activity tending to ake the world look and feel di-ided clearly between the wholly vil and the wholly good, there are so some who cannot take sides in sing evil means and who see their le as striving to translate into ily action an ethic that has no ace for violence and hate.

I respect and am challenged by riends like Paul Douglas who ankly and with humility state eir reasoned inability to take that osition. Each man should search is own conscience. It is confusing, owever, to have the Quaker peace stimony now presented as elo-uent apology for generals and po-ticians rather than as simple, earching service in testimony to hrist's way. Gilbert F. White hicago Illinois

* * *

o the Editor:

While I realize that the amount f space allotted to the "Plain peech column is too limited to al-w a profound or exhaustive reatment of any subject, I cannot elp but protest against what ap-ears to me to be the superficial pportunism reflected in "The uaker Peace Testimony." The riter, alleging that the "old pat-rn" is insufficient, promptly uries it and proposes a peace tes-mony consisting of prolonging e draft and continuing H bomb sts. He justifies such activities as e road to peace because they rustrate "the men of the Kremlin," ake war less likely and make a st and durable peace more likely. ecause such activities constitute he deterrent power of the West" ose Quakers who do not approve f them are characterized as the ew misguided ones."

This maintenance of a military ax Americana by the permanent stablishment of conscription and n indefinite continuation of the tomic race is not the road to eace, and down in their hearts I elieve that people everywhere now it. Very few will openly ar-ue otherwise, further than to ar-ue about how and when such acti-ities can "safely" be discontinued.

I do not find in the gospels any uch sensitivity on the part of the alilean with regard to undermin-ng the Pax Romana as the writer pleading for to maintain the Pax mericana today. In the present game of international power politics and strictly within that context the writer's statement makes sense. But it does not appear to me to bear much resemblance to a characteristically Quaker peace testimony. I pray that there will be Quakers and others everywhere who take the longer view, looking beyond the power politics of the moment, and who will firmly say "no" to all of the machinations of militarism and war in whatever nation of the world they may be found. Leslie Frazer
Richmond, Indiana

* * *

To the Editor:

Much more is to be said for the Gospel of Love than is expressed in the Plain Speech column of November 15. True, indeed, it is that even in monasteries or on desert islands we cannot extricate ourselves from a society which uses violence. Nor should we. Christianity, like "Br'er Rabbit" was "born and bred in a briar patch." The Master came to save not the righteous but sinners.

"Love your enemies, do good to those who persecute you," always has seemed impractical to most people, despite the calamaties violence has wrought. But through the centuries some have seen that the martyrs of the non-violent Power of Love serve better than the martyrs of military power.

I think it can be documented that the Society of Friends always has testified that there is in every human being some capacity to respond to Good Will; that Divine Power makes reconciliation between all human beings possible . . .
J. Passmore Elkinton
Swarthmore, Penna.

* * *

To the Editor:

It is disappointing to find in D. Elton Trueblood's column so admirable a Quaker leader advocating that under present world conditions the way of Jesus is not practical and therefore the wisest course is to participate in evil in order that good may result . . .
Robert and Margaret Simkin
Los Angeles, California

* * *

To the Editor:

I have always felt that it wasn't worth the effort to write letters to the editor simply because I disagreed with some article or thought presented in a paper, but after reading the article on "The Quaker Peace Testimony" in the Plain Speech column by D.E.T., I felt impelled to express my opposition.

I have always had a great deal of respect for Elton Trueblood and his views: however, it is difficult for me to understand how a person of his intelligence can so overlook the history of the past that he can even hope that the hideous character of future warfare is any force for peace. This false hope is certainly nothing new. Men have always sought safety in horror and made their chief defense out of a threat of self-destruction. I said it is a false hope because, as history reveals, men have constantly developed warfare and made it more horrible, but peace has never followed as a result.

I believe that it's about time that we stop kidding ourselves and start acting like Christians. As Christians we ought to believe that love is the most powerful force in the universe. If we follow the advice of our Master we must believe that we are to love our enemies—even the Russians. If we would stop threatening them all of the time and treat them with unexpected kindness, they would at last be won over as our friends.

And if we failed and even if we lost our lives in the attempt, would we consider our efforts were for nothing? If you say "yes", then you must call Jesus Christ, the apostle Paul, and countless other Christians through the centuries—failures.

I, for one, can never feel that Christ would ever say build bigger and better thermonuclear weapons and develop your germ warfare to the point where you could retaliate in the event of attack and wipe out whole nations of people. Nor do I believe that George Fox would ever say it either.
Earl J. Prignitz
Spiceland, Indiana

WANTED

Earlham College Farms are in need of a young married man to supervise the crop and machinery operation on their 500 acre dairy and hog farm. Must be well versed in crop production, particularly corn and alfalfa and be expert in the operation and repair of modern farm machinery. Good salary, very nice modern home and other extras provided. Write to: William E. Wildman, Mgr., Earlham Farms, 914 Abington Pike, Richmond, Indiana.

* * *

Eager to buy a first or second hand copy of a book entitled **Little Boy of Nazareth.**
Minnie P. Bowles
4988 Maunalani Circle
Honolulu, Hawaii

At Japan Yearly Meeting

"The Sense of Power and Unity of those who belong to God" seemed a fitting theme for the recent sessions of Japan Yearly Meeting as the two hundred members celebrated the 70th anniversary of the beginning of Friends work here. These busy Friends seem able without undue haste to compress all of the Yearly Meeting business into one full weekend and yet have adequate opportunity for worship and discussion.

The opening meeting was a combination of worship, welcome for visitors, and an impromptu pageant by young Friends, ending with a social hour. Ichiro Koizumi served as chairman. He is a university teacher who with his charming wife, Fumiko, has been quite active in Tokyo monthly meeting. One of his projects has been the translation into Japanese of Elizabeth Gray Vinings book, *Windows for the Crown Prince*. The well known Friend, Iwao (Fred) Ayusawa, now a professor at International Christian University, gave an address of welcome to visiting Friends. He likened the occasion to one of those rare times when a comet or shooting star burst in upon the atmosphere of our little orbit. Some of us felt that we hardly shine so brightly, but, of course, he really referring to Clarence Pickett, who as the brother of beloved Minnie Bowles, has been especially appreciated by Japanese Friends. Besides Clarence and Lilly Pickett and ourselves, other visitors from distant Yearly Meetings included Raymond and Miriam Wilson from Washington D.C., here for a year; Wolf Mendl, member of London Yearly Meeting working with the A.F.S.C. seminar program, and Helen Price from Philadelphia Yearly Meeting. Bruce and Barbara Pearson, Earlham graduates, are beginning their third year in Osaka, teaching in the schools and part time to the Osaka Friends Meeting as representatives of the Philadelphia Japan Committee. Bruce is from Indianapolis and Barbara from Philadelphia. They have entered into Japanese life so well that they hardly seem visitors. After the welcome, Clarence Pickett made a short talk followed by other responses, interpreted by Fred Ayusawa. Many of the Japanese Friends understand English and several speak it quite fluently.

Paul Sekiya, who attended Five Years Meeting a year ago and serves as secretary of the Fellowship of Reconciliation for Japan, took the part of George Fox in the little humorous pageant of Quaker historical highlights which followed. He came in wearing a leather coat and after climbing Pendle Hill announced his great vision of an ocean of darkness, whereupon all the lights in the house went out. There followed William Penn making peace with a very Japanese-looking Indian chief; John Woolman in the slave market; and finally the coming of Joseph and Sarah Ann Cosand to Japan, represented by tall Kiyoshi Ukaji, Yearly Meeting clerk, and his wife, dressed in Quaker garb.

Saturday morning Yearly Meeting met officially. It seemed much like we begin in Western or any other American Yearly Meeting. Esther Rhoads and others who know both languages were very helpful in keeping us abreast of proceedings through notes and whispered explanations. Kiyoshi Ukaji is an excellent clerk; business moved forward smoothly through the reports of representatives, reading of Epistles and the appointment of nominating, steering and epistle committees.

Saturday afternoon was given over to financial matters, such as the upkeep of the home for aged at Mito, and ways to be more effective as Friends in the larger community.

A supper box lunch provided for each consisted chiefly of Shushi, rice wrapped in sea weed, in egg batter and stuffed with bean paste, salad, sweets, fruit and tea.

The evening session featured a panel discussion by four Friends on "Problems of Spiritual Growth in the Home, School, Business and the Meeting."

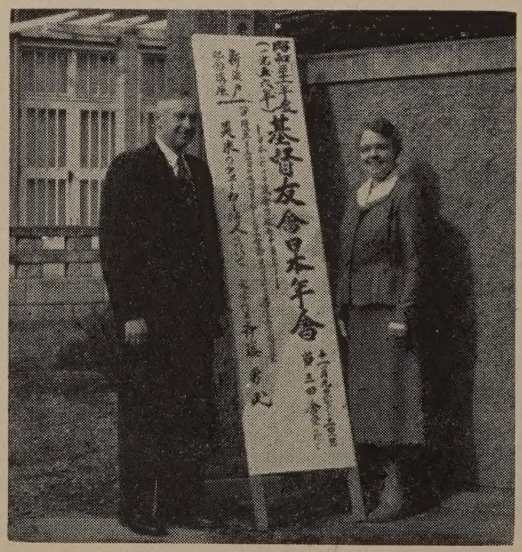
Sunday morning the house was filled and we entered into a real experience of worship. At the close as we removed our slippers and reclaimed our shoes from the little shelves in the vestibule we felt that we were leaving dear Friends into whose gentle spirits and courageous lives it had been our privilege to enter for a brief period of fellowship. During our stay in Japan we have been treated with kindness at every turn.

Certainly American Friends who labored there have had great influence and still are deeply appreciated. The Bowles family, the Gurney Binfords and all longer term workers were often mentioned. During the memorial hour Edith Sharpless was especially in mind due to her recent death.

A little ceremony during the sessions revealed a pleasant Japanese custom when gifts were presented to Esther Rhoads in appreciation of service covering a span of more than 35 years and to Senior Friend Hirakawa for his long service in many fields. He is former principal of the Girls School and has more recently prepared for publication an attractive volume of Whittier's poems in Japanese, as well as other American literature.

Sumner and Lela Mills

This is the second letter from Sumner and Lela Mills, now on a trip around the world visiting A. F.S.C. and Friends centers.



Wilsons in Japan

E. Raymond and Miriam Wilson are shown here in front of the Tokyo Friends Meeting House with a sign giving notice of the Yearly Meeting. During their year in Japan, Raymond Wilson is serving as A.F.S.C. Quaker International Affairs Representative in Tokyo and Miriam is teaching at the Friends Girls School.

Raymond Wilson has been speaking on disarmament and on the work of the Friends Committee on National Legislation in America to a number of Japanese groups. He is also preparing reports on Japanese agriculture and on the Japanese reactions to the A and H bomb tests.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

The Quiet in the Land, by D. W. Lambert; Macmillan; 100 pages; $1.50.

Speaking of Loveday Hambly, the author reports, "She was not an eloquent speaker, but manifested her love for the Lord in action." In the selection of the nineteen persons whose short biographies are given in this small book, many are familiar, as George Fox, Edward Burrough, Thomas Elwood and William Penn, but some are less well known, as Joseph Coale, Gulielma Penn, Samuel Watson and Loveday Hambly. Especially notable is the inclusion of Thomas Kelly, a 20th century American saint.

This series of brief biographical sketches (four or five pages each) should be useful to Young Friends as well as older friends, for although brief, the sketches give illuminating insights into the lives of many Quakers. The many quotations from the writings of these Friends will be valuable resource in convenient form at a reasonable price. Russell E. Rees

* * *

The Growing Edge, by Howard Thurman; Harpers; 181 pages; $3.00

Those who are not afraid to have the prophet dig through the wall and discover what is in the secret "Chamber of his imagery" will be greatly stimulated and helped by Howard Thurman's essays and meditations. The chapters on "Concerning Enemies" and "Concerning Prayer" prepare the way for the third, "Concerning God," which is alone worth the price of the book. His words on the importance of the use of silence and "centering down" in worship will be greatly appreciated by his Quaker readers.

Percy M. Thomas

* * *

The Examined Life, by Carol Murphy; Pendle Hill Pamphlet 85; thirty-five cents.

Serving as a gadfly on mankind, the "Critic on the Hearth" appears in this writing of Carol Murphy to question every phase of religious life which we've come to take for granted—our morality, prayer and worship, and theology. This pamphlet is a plea to re-discover for oneself the true "agape" kind of love. "Love—that is God himself" —is a persistent force far more powerful than any ideals man has created.

Any person who is not content with the quality of his spiritual life will find here much that is stimulating, much that is provocative. Every person will do well to face each challenge which Carol Murphy presents, recalling with Plato that "the unexamined life is not worth living." Mildred Hale

Friendly Persuasion

The Friendly Persuasion is a movie based on Jessamyn West's stories of a southern Quaker family at the time of the Civil War. The lightheartedness of the book is in the movie with Samantha, the goose; horse racing; Jess' fondness for organ music. Along with the gayety, serious consideration of the conflict between religious principles against war and protection of family and community is vividly presented.

The humanity of all the characters in both strengths and weaknesses is striking. There is Eliza, the Quaker minister, with her firm, at times narrow, faith; the three children who are as real as our own; the self-righteous Friend who upbraids his fellow Quakers on First Day for not upholding the peace testimony and who on Second Day castigates them for not defending their homes with force when Morgan's raiders come. Then there is Jess Birdwell with deep faith and humility, not at all sure what he will do when put to the test. The scene in which his pacifism is tested and not found wanting is a dramatic and eloquent portrayal of creative love in action and more convincing than many words.

Hollywood has done a good job of capturing the feeling of the book without glamorizing the people. There are some slips in the use of the plain language. The Meeting for Worship at one point becomes, in essence, a Meeting for Business, which treatment this reviewer regrets. However, these minor inaccuracies do not detract from the overall excellence of the picture. Each member of the family will enjoy it and perhaps may find in it a mirror of his own soul in his search for the truth underlying the Quaker testimonies. Ellen Stanley

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ASSURANCE

My God is infinitely great,
And yet I do not fear,
For He who is Most High
Is also the Most Near.

CHRIST IS THE MEDIUM

Christ is the medium of speech
Through whom we know each other;
Where solitary souls in joy outreach
And whisper, "Sister! Brother!"

SECRET TALK

Alone in her tiny bungalow
"She talks to herself," the neighbors say;
But never a word do they understand
Of that girlhood tongue from the far-off land
So fjord and fir. They never know
She is lovingly talking to God all day.

Belle Chapman Morrill

ENOUGH FOR ME

Though others drink of pleasure's wine,
And on Life's sweet-meats feed,
I'll break the bread of righteousness—
For God is all I need.

Though some may gather worldly goods,
And pile up gold in greed,
I'll offer thanks for breath and stars—
Fod God is all I need.

Though many hear the cries of doubt,
And clamoring evils heed,
I'll listen for the still, small voice—
For God is all I need.

There may be those who seek a page
Thrill-packed, lust-filled to read,
But I will seek His holy word—
My God is all I need.

M. Kathleen Haley

The Sunday School Lesson

Prepared by John C. Harvey

January 6

Wise Men Seek Jesus

Matthew 2:1-12

In this brief passage of scripture, two persons are given the title of king. Herod the king vs. Jesus the king. Has any greater contrast ever appeared in the lives of two people bearing the same title? In the clash of history-making forces, this struggle represents the combat between what is eternally right and what is eternally wrong. And the marvel of it all is how goodness and righteousness survive when Herod's forces seem to have possession of the mightiest weapons.

But Herod's forces are always of the "bully" type, for they know deeply within themselves that what they represent is not worthy of survival and therefore will not stand the test of fair combat. Just as Herod was afraid of Jesus and all he represents, so in all ages Herod's kinfolk know that they are on tottering thrones.

In the face of the display of Herodian power, "the terrible meek" are always in the process of dethroning Herod and making Jesus their king. They are doing it, not because God is on the side of the heaviest battalion, for He is not; but because God works in all things for good with those who love him and who respond to His call. There is a divine purpose and course in history that is above and beyond the wit and muscles and machinery of wicked men. This purpose and course may be traced in the path of Jesus as he won his kingship in the face of all the Herods, the Caesars, and the Caiphases arrayed against him.

Notice the relation between wisdom and worship. A wise man lives up to his name when he worships where worship is deserved. These seekers from the east might have come merely to satisfy their curiosity; but they went much deeper —they worshiped. They might have come to impart their wisdom to less-favored people; but in the presence of the Christ child they worshiped.

Many have looked to Jesus as the world's greatest teacher, but wise men look and worship. Many have appealed to his ideals to promote worthy causes, but still the wise men are those who worship. He has been hailed as the greatest practical psychologist, but it is wiser to adore God through him than to seek to ape his technique of controlling people around him. We may well question if anyone is ever wise who has no spirit of reverence in the presence of Christ.

Notice also the quality of the wisdom that leads one to follow his star. This story of the wise men is a token of man's seeking after God. The journey looks impractical, for the goal may be much farther away than we ever imagine. The star looks so near, and yet we fear that it may be so far that it is hopeless to start the journey. And the hazards are many. Nature itself at times seems to block our way, and there are the Herod-systems to overcome before we reach our journey's end. But the conviction that "Thou has made us for thyself, and our hearts are restless until they rest in thee" spurs us on until the star comes to rest over the place where Jesus is.

Questions: How is reverence toward Christ most fittingly expressed? Is there a vital relationship for us between worship and giving?

January 13

How to Resist Temptation

Matthew 3 and 4

Brother Lawrence commented that one way to keep the mind from wandering away from God in prayer was not to let it wander too far away at other times. So, if we are to resist temptation when it comes in its most subtle and vicious forms, we would do well to build up our powers of resistance in more normal times. Even after doing this, the onslaught of recognized and unrecognized temptations may drain our resources to the point where we require speedy help from God.

Becoming a Christian does not make a person immune from temptation. We may, under God, win victory over one temptation and then find a week or two later that we are up against something much more difficult to resist. Being a Christian does provide us with the companionship of One who has faced and overcome all forms of temptation which we are likely to face.

Our ideas of kinds of temptations are often too limited in scope. There are more kinds than those related to stealing or illicit sex conduct. Note that the temptations of Jesus here were not in connection with the "thou shalt nots" of the Commandments. They had to do with his motivation and the means of fulfilling the mission given to him at his baptism. Although the particular mission assigned to each of us can hardly be compared with that of Jesus, still we face temptations subtly aimed at diverting us from the fulfillment of our ministry. Similarly, we face the allurements of the shortcut, of the ballooned publicity front, and of reduction of our goals to adjust to "facts." Let us learn from Jesus how to recognize temptations for what they really are, and then how to resist them.

A great part of the answer is to be found in keeping the means and the ends in harmony with each other. The tempter held up a worthy goal before Jesus in each of the instances recorded. In the first case, the need for doing something in the way of social justice appealed strongly to Jesus. It seemed commendable to provide bread for himself and for multitudes who never had enough of this world's goods. But bread is not the goal of human life—it is one of the means to the main end.

In the second case, Jesus might have proved his complete trust in God and showed God's power by some well-publicized miraculous stunt. He might have hoped to startle his generation into belief in God. But here again, the means would not have been in keeping with the end. No man has the right to force God's hand. Doing something obviously foolhardy may get publicity, but it never honors God or wins a convert.

In the third instance, the end proposed was surely what Jesus wanted—that all the kingdoms of the world should become God's kingdoms! But the price was too great, and the means would have completely defeated the end. In every temptation, to have used the means suggested would have led to an entirely different end than that which was desired.

Questions: In times of testing, what help have you found in the Bible and in the fellowship of the Church? Is the person who is extra sensitive to God's leading likely to be more severely tempted than others?

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

A recently revised edition of the Every Member Canvas manual, written especially for Friends Meetings, is free on request from Leonard Hall, Secretary for Stewardship and Finance, 101 Quaker Hill Drive, Richmond, Indiana.

* * *

A record-breaking enrollment of 730 students has been registered at Friends University this year, a 16.24 per cent increase over last year. Friends University is the largest church-related college in the state of Kansas.

* * *

The time of Baltimore Yearly Meeting, traditionally held in the spring, has been changed for the 1957 sessions to August 6 to 11. The two Baltimore Yearly Meetings will meet at Western Maryland College, Westminster, Maryland, for their sessions.

* * *

Fred and Elizabeth Emerson of Elon College, North Carolina, have made a gift of $1000 to the American Friends Board of Missions in memory of Millard Emerson. A similar gift was given as a memorial to Eliza Emerson some years ago. The donation will be used toward building the second story on the hospital at Kaimosi in Kenya, East Africa.

* * *

James M. Read, U. N. Deputy High Commissioner for Refugees, has been given the responsibility of coordinating aid for the anti-Communists fleeing Hungary. He has served in that post since the U. N. refugee organization was formed in 1951, with offices in Geneva. For nearly 20 years he was director of the Foreign Service section of the American Friends Service Committee.

* * *

Maria Maroga Lung'aho, one of the early members of the Soceity of Friends in Kenya, died on November 17 at the Kaimosi Hospital. She was over eighty and had long been interested and active in Friends work. Friends who met her son, Thomas Lung'aho, when he visited America in 1955, may want to write him at the Musingu School, Kakamega, Kenya, East Africa.

* * *

Paul S. Rees, pastor of the First Convenant Church in Minneapolis, has been appointed member-at-large of the William Penn College Board of Trustees. New Yearly Meeting appointments to the Board are Walter Grossklaus of Muscatine and Mrs. Hubert Knight of Glidden, Iowa. Alumni association nominees elected were Bernard Reece of New Providence, Iowa and S. Orville Walthall of Cleveland, Ohio.

Fred and Inez Reeve expect to return to the Friends Africa Mission in Kenya on January 4. During December they hope to visit Friends Meetings in New York, Philadelphia, Washington, Baltimore and North Carolina. Levinus Painter, who has been serving as Secretary of the Mission in Fred Reeve's absence, expects to leave Kaimosi January 10 and to be back in the United States early in March.

* * *

W. Worth and Edith Mackie, who were on the faculty at Friends Boarding School, Barnesville, Ohio, for the past eight years, are now serving at Stapeley Hall, a Boarding Home for Friends in Germantown, Pennsylvania. W. Worth Mackie is serving as Superintendent and Edith Mackie as Dietitian. Stapeley Hall is one of the oldest of the Friends Homes for the Aged. It houses about 55 guests and is under the care of Philadelphia Quarterly Meeting.

* * *

The College Park Meeting of Friends, which was established as a monthly meeting of Potomac Quarterly Meeting (Baltimore) last summer, and the Washington Monthly Meeting merged with it in September, have purchased a house in Adelphi, Maryland, which will serve them as a Meeting House. The name of the Meeting was changed recently to Adelphi Friends Meeting. The two groups have been meeting together for a little over a year.

* * *

Annice Carter, editor of the *Missionary Advocate*, organ of the United Society of Friends Women, will begin service as pastoral secretary of the Georgetown, Illinois, Friends Meeting, starting that work about the middle of December. She will continue to edit the *Advocate* from Georgetown. Annice Carter, who served at the Friends Schools in Ramallah, Jordan, for two periods, 1929-1932 and 1935-1941, has been living in Russiaville, Indiana.

* * *

A refugee family has been sponsored by the Friends Meeting at West Branch, Iowa, in cooperation with Conservative Friends, and is now well settled and working on a farm. University Friends Church in Wichita is awaiting the arrival of a refugee couple from Holland, Freddy and Maria Alida Van Soest, coming here under their sponsorship. Evanston Friends report that the Hnatkowycz family has arrived from Germany, and Vincenz Hnatkowyecz is employed as a welder.

* * *

Thirty-six Des Moines Friends chartered a bus and visited William Penn College in Oskaloosa, Iowa, and the Oskaloosa Meeting on a recent Sunday. They visited the morning worship service of the meeting, had a covered-dish luncheon in the church basement with Friends, toured the college campus in the afternoon, and had a social hour with college students. Henry Betts, Penn Board member, and Wilmer Tjossem, Penn Alumnus, planned the trip.

* * *

Herbert Hadley, Secretary of the Friends World Committee for Consultation, in a recent newsletter summarizes his travels over the past four months. He visited the Friends International Centers in Paris and Geneva, met with the Central Committee of the World Council of Churches in Hungary, visited with Friends in The Hague and Amsterdam and in Vienna, attended Germany Yearly Meeting, visited Friends in Denmark and Sweden and attended Sweden Yearly Meeting.

* * *

Quakers are mentioned in a recent letter to the editor of *The Christian Century* which tells of a picnic held last summer at Rocky Fork Lake state park in Ohio commemorating the integration of 23 Negro grade school pupils in the public schools of Hillsboro, Ohio, after a long period of "peaceful resistance" to segregation. Friends were among the 125 Negro and white people assembled at the picnic, and several Friends were among those who tutored the children at their homes for two years while they and their parents boycotted the new segregated grade school.

* * *

Errol Elliott and Richard Newby will

Coming Events

JANUARY 11-13, 1957—Annual meeting, American Section of Friends World Committee; Baltimore, Maryland.

MARCH 25-29, 1957—Annual Board and Committee meetings of Five Years Meeting departments; Richmond, Indiana.

MARCH 28-30, 1957—Semi-annual Executive Council meeting, Five Years Meeting; Richmond, Indiana.

JUNE 26-JULY 3, 1957—Conference of Friends in the Americas; Wilmington, O.

AUGUST 26-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

Mary Ballard

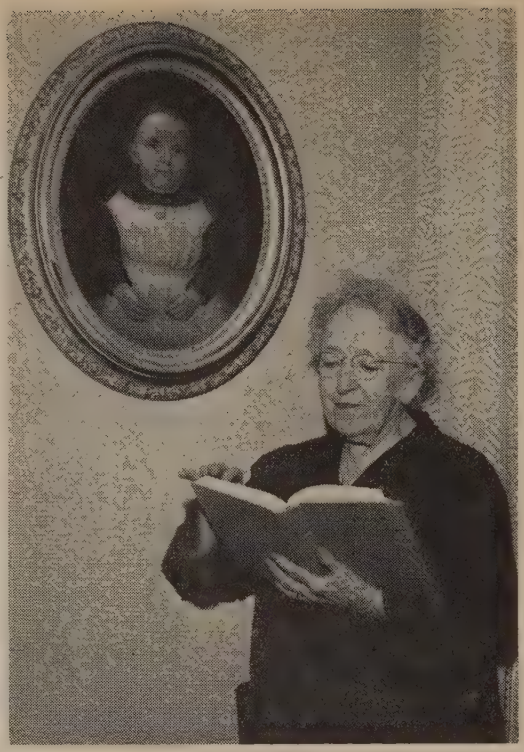

Photo courtesy West Side Enterprise

A feature story on Mary Ballard, shown here with a portrait of herself painted by the Quaker artist, Marcus Mote, appeared in a Richmond Indiana, newspaper recently. Born in Richmond 85 years ago, Mary Ballard is the daughter of Eli and Mahalah Pearson Jay, who came to Earlham College in 1864. Her mother was principal of the old preparatory school at Earlham and her father taught mathematics, astronomy and English to the college students. With only a few years lacking, Mary Ballard's life spans the life of Earlham College.

Mary Ballard taught at Plainfield Academy before her marriage to Edgar Ballard, also a teacher there. They moved to Richmond in 1895, where their two daughters were born. She resumed her teaching in 1906, as Spanish instructor, registrar and later secretary to the President of Earlham College, her cousin, Robert Kelly. From 1920 to 1937 she taught at Colorado Springs and after her teaching retirement resided in California before returning to Richmond.

The Quaker tradition of service has been carried on in the family. Her daughter, Eleanor Thorp, with whom she lives, is the wife of James Thorp, Professor of Geology at Earlham College. Juanita Beede of Whittier, California, her other daughter, is the widow of Willis Beede, well-known Secretary of the American Friends Board of Missions. Mary Ballard remains interested and active in Friendly affairs and attends West Richmond Friends Meeting regularly.

be in attendance at the European Friends Conference sponsored by the Friends World Committee, to be held July 22-29 at Woodbrooke in England. Both Friends will travel while in Europe. Errol Elliott will spend a few weeks previous to the Conference travelling among Friends in Scandinavia and England. Richard Newby will visit various Friends centers on the continent. The Friends World Committee has accepted an invitation from Minneapolis Meeting to hold their semi-annual meeting in Minneapolis next fall. Richard Newby is pastor of that Meeting.

* * *

A ten year development program has been announced for William Penn College at Oskaloosa, Iowa, by Roy S. Williams, chairman of the development committee. Included in the long-term program are (1) a new men's dormitory, (2) a president's home and faculty housing, (3) an industrial arts and agricultural building, (4) a $250,000 scholarship endowment; (5) $250,000 added general endowment, (6) a new library building, (7) science equipment to raise laboratory standards, and (8) $100,000 plant modernization. A development step proposed by the College in 1952, a gymnasium, is now underway, with the steel in place and the walls now rising.

* * *

George Fox College recently received a shipment of Herbert Hoover's works from the Hoover Library on War, Reconstruction and Peace at Stanford University. Included were Hoover's state papers, many of his books, and documents from the Hoover Commission. The gift resulted from a visit President Milo Ross paid Hoover in New York last spring. Herbert Hoover is a former George Fox College student and is a member of the Newberg, Oregon, Friends church. "George Fox College now possesses the best library collection of 'Herbert Hoover, the man and his administration' in the northwest," states Milo Ross.

* * *

The fifth annual youth conference held on the William Penn College campus in early November featured Lowell Roberts, interim president of Friends University, as speaker. Dale Schwekel was master of ceremonies for the fellowship dinner, with speakers including Charlene Lincoln, John Wagoner and Jacqueline Bell. College staff aiding with classes were Verlin Hinshaw, S. A. Watson and Bertha Van Zuuk. Elwin Wines, who was on the Kenya mission field for six years with his parents, was the missionary speaker. Ninety-six teen agers registered for the Conference, with the largest number coming from the New Providence Meeting.

* * *

A recent issue of *The Harvester*, organ of the Friends Mission of Guatemala and Western Honduras (California Yearly Meeting), pays tribute to James V. Reid, who died June 18 in Fort Worth, Texas. He first visited Guatemala in 1912, and from 1928 to 1955 made sixteen more visits to Chiquimula in Guatemala as lay evangelist. He had planned to visit again in November. He had composed hymns which had been translated into Spanish and appeared in the local hymnal. He published a book in 1929, "Missionary Heart Throbs from Latin America," that inspired interest for the Chiquimula Friends Mission, and often spoke and showed films of Friends' work there.

* * *

Floyd Schmoe reports that the Houses for Korea project will be laid down after this year, not because the need has passed, but because it is felt that a small part-time voluntary relief agency can deal with some problems during the high point of disaster but that well-established institutions and long range government programs are needed for the long-run program. Houses for Korea has worked in the village of Kumnyangjang in Yongin, with the A.F.S.C. at Kunsan, with the Mennonite Central Committee at Taegu, and in Seoul. Contact with Korea will be kept with the clinic at Yongin, the orphanage built at Sung Sin a Christian social service settlement in Seoul, and through several students supported by American funds.

* * *

Paul Oestreicher, Friend and physician from Dunedin, New Zealand, has been in the United States recently while on a eight month round the world trip. He has been studying and attending medical conferences and visiting Friends as he travelled in India, Greece, England, his native Germany, Denmark, Holland, France, Switzerland, Canada and the United States. His travels in the United States were under the care of the Friends World Committee and included a stop in Richmond, Indiana, where he met with the staff of the Friends Central Offices at its weekly worship service. In New Zealand, he is a member of the Peace Committee of New Zealand Friends, and local representative to the National Council of Churches. His son, now in England, is studying for the Anglican ministry. Paul Oestreicher wished to comment, through this journal, on his appreciation for the American hospitality he had received.

* * *

The special project of the United Society of Friends Women during the coming year include some unusual items. Funds for pastoral salaries will be given ing year includes some unusual items. Fred and Inez Reeve in Africa will be assumed; a contribution for the California Mission Airplane fund will be made; $1000 is earmarked for the translation of Friends literature into Spanish in cooperation with the Friends World Committee; $1000 will be contributed toward the travel expenses of Lela Mills in her current visit to American Friends Service Committee and other Quaker centers abroad; $500 will go to the A.F.S.C. for Indian work; the United Thank Offering will go for an ambulance for the Friends Hospital in Africa; the Children's Project includes books and visual aids for all fields and a piano for the Junior Missionary School in Africa; and the Youth Project includes a piano for the High School at Kimilili and a contribution to Noel Palmer's salary as youth worker in Jamaica.

* * *

The two Baltimore Yearly Meetings are giving serious consideration to the purchase of 400 acres of land north of Frederick, Maryland, to be used as a camp and conference site. The land is currently being held under option and a decision on its purchase must be reached before March. The land is on a mountain side with its highest elevation being 1800 feet. The property is very close to a number of state parks and adjoins a city water shed area. The potentials for a camp seem very good, reports Byron Branson, and the decision to buy hinges on the expense of an adequate swimming area and the cost of development in the future. The interest in a camp site is a result of the very successful camp held this past summer in western Maryland, to which some young people could not go because of space limitations. This increased interest in religious camping has enthused Friends to the point of wanting to own and develop their own camp site.

* * *

Young people from Indiana, Ohio and New England joined in a United Nations Seminar November 18-21, sponsored by the Five Years Meeting. In attendance from New England were Carleton E. Cates, Faith Kaltenbach, Roberta Morgan, Deanne Rollins, Michael St. John, Carol Halewood and Arline Starkley, With J. Franklin Pineo as an adult member of the group; from Indiana, Jhone Anderson, Beverly Clark, Diana Edmondson, Patty Hadley, Becky Hampton, Mark Hampton, Martha Hoyt, Phyllis Peebles, Marianna Snider, Demaris Snyder, Betty Spalding, Carol Stewart, David Wasson, and Jane Bennett, with Catherine Cain, John C. Harvey and Richard Kendall; from Ohio, Judy Branson, Jim Ellis, Roy Foutz, Margaret Lewis, Frances Piatt and Sue Anne Wallace. Wayne Carter, Secretary of the Young Friends Board, also was present. The program included a meeting for worship at the home of Sydney and Brenda Bailey, talks with Grant Fraser, Elmore Jackson and Margaret Jones, interviews with U.N. staff, a U.N. Tour, attendance at the General Assembly and special committees, an evening meeting with Terence Lawson on UNESCO, and sightseeing. All the young Friends attending this seminar had previously participated in Quaker-sponsored political education seminars in Washington, D.C. Other groups aided by the Quaker U.N. Program have been 25 young people on an A.F.S.C. program; 40 juniors and seniors from the Moorestown Friends School; eleven students from the Greene Street Friends School in Germantown, Penna.; students from a high school in Springfield, Mass.; 42 adults journeying by bus from Iowa on an A.F.S.C. seminar; and a group of 25 Friends from the New England States (which included three Friends from Montreal and two Wider Quaker Fellowship Texans.)

A GIFT TO BE TREASURED

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By

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with an introduction by

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Friendly Fellowship

DENVER, COLORADO—A new Monthly Meeting has been organized in Denver, Colorado, under the direction of Penn Quarterly Meeting, Nebraska Yearly Meeting. The Quarterly Meeting Committee for consideration, composed of Lyman Platt, Evalena Macy and Joseph Henshaw, met with the group on Nov. 18 for final action.

Katherine Honald was appointed Clerk; Dorothy Jauch, Recording Clerk; John W. Kohaut, Treasurer; Ava C. Maris, Correspondent; Edith Rugg, Missions; and Claude Schmitz, Peace and Service.

For the past two years the Friends Study Group has been meeting on Sunday morning in the homes of members and it is this group together with the United Society of Friends Women which has gradually developed into a Monthly Meeting. For the present Meetings will continue in the homes of members, as we look forward with enthusiasm to further service for the Master.

Ava C. Maris

* * *

MOTOR, IOWA—Ackworth Quarterly Meeting met at Motor November 17 and 18, opening with the Ministry and Council in a praise and thanksgiving service. Esther Figgins, the new pastor in the Quarterly Meeting, gave the message Saturday morning; her theme was "The 'I Am's' " suggesting that one make a list from the gospels of Christ's words proclaiming Himself as God's Son. Saturday afternoon business session included items

from the delegates to Iowa Yearly Meeting and high lights by Paul Hadley, our Quarterly Meeting Quaker Men's delegate to their conference in Germantown, Ohio.

Sunday morning the five meetings greeted our visiting Africa missionaries John and Julia Retherford and they acquainted us with the achievements of the years and the looming problems. The Quarterly Meeting young people conducted the Sunday afternoon service and devotional and introduced Arthur Watson with a gospel team from Penn College. Three young men spoke from John 14:6, each taking a topic, "The Way," "The Truth," and "The Life."

Anna Vore

* * *

ARBA, INDIANA—New Garden Quarterly Meeting was held at Arba in the fall. Ministry and Council convened with Kenneth Jones as presiding clerk. The roll call of delegates after the time of devotion indicated nearly everyone was present. The State of Society from each Meeting indicated folks were working, and that there is much for which we should be grateful to God. After words of welcome by the host pastor, Joseph Watkins, the Quarterly Meeting worship time convened and Friends joined in singing the old hymn, "He Leadeth my Soul." General Superintendent John Compton shared with us the concern of his heart. The Quarterly Meeting superintendent Edward Ransome reminisced as he told of his friendship with Dr. George and Isabella De Vol, their encouragement and blessing in his early life. Visiting Friends Clarence and Gladys Dunlap encouraged us with old hymns played on unique instruments.

Friends China missionary Charles De Vol told of his knowledge of world religions. He said these religions taught some good things, such as respect for law, obedience to parents, faithfulness in prayer and service to others. Yet none gave deliverance from sin and assurance of heaven. Only in Jesus Christ is there redemption from sin with inner peace here and heaven hereafter.

Louise Brinkley

Message to Russian Churches

The president of the National Council of Churches, who headed a deputation of American churchmen to Moscow last spring, has urged the churches in the Soviet Union "to join us in reaffirming by word and deed our common declaration that faith, freedom and justice are the most essential prerequisites for durable peace."

"We are seeking through our prayers and material aid to help our friends caught in conflict in Hungary, the Middle East and other areas of the present disorder," declared the Council president, Eugene Carson Blake, in a cable to Moscow. "We urge you to join us in supplication to Almighty God for all who suffer and hope that you will join us in sending materal aid to the several victims of the present conflicts."

"We hope your churches, in accordance with your expressed devotion to peace and justice, will work for the avoidance of further bloodshed and oppression and that you can represent to the authorities of your nation your Christian concern that the Hungarian people be given freedom to determine their own destiny as a nation. We further ask that you join in our prayers that the world will find sure ways to a just settlement in the Middle East, without further violence and bloodshed."

The return cable from Metropolitan Nicolai of the Russian Orthodox Church stated that the churches in the Soviet Union stand solidly together in calling for an end to aggression in the Middle East. He did not disclose the attitude of the churches toward the political situation in Hungary, but said the churches were participating in "material aid" being extended by the Soviet Government to "those who suffer in Hungary."

Both National Council President Eugene Carson Blake and the Metropolitan commented on the significance of the current exchange. Dr. Blake noted it was the first between Amercan and Russian churches in an international crisis since the Communists came to power 40 years ago. Metropolitan Nicolai said, "I rejoice at this new manifestation of our communion in Christ." While welcoming the "cordiality" of the Metropolitan's reply, Dr. Blake said he regretted the omission of any adequate response with regard to the tragedy in Hungary. "It comes as no surprise that areas of disagreement disclosed in the formal conversations between churchmen of those two countries still exist. The hopeful sign is that it is now possible, as it was not a year ago, for the churches of the two countries to speak to one another. In the continuing efforts for peace this may prove to be even more advantageous in the future than now."

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BIRTHS

DE VOE—To David and Eunice De Voe New Haven, Indiana, a son, Timothy ynn, on October 27.

DUCOMMUN—To Dale and Anna Janet ain Ducommun of Iowa City, Iowa, a aughter, Karen Louise, on October 18.

KIRK—To William and Louise Whitead Kirk of New Providence, Iowa, a n, Stephen Jay, on September 18.

MOSS—To Wayne and Rebecca Garrin Moss, a daughter, Kathrvn Louise, October 21, at Kokomo, Indiana.

WHITE—To Edwin E. and Jocelyn New- White, a daughter, Sarah Jane, in dianapolis, Indiana on November 19. ney are now residing in Richmond, Ind.

MARRIAGES

KELLER-DIXON—Evelyn Lee Dixon, aughter of Lee and Edith Dixon of Koomo, Indiana, to David William Keller Greenville, Ohio, on November 25, at e Union Street Friends Church, Norin E. Young officiating.

ZARU-MIKAIL—Jean Mikhail to Fuad aru, on September 9, at Ramallah, Jorin. Both are active members of the amallah Friends Meeting.

DEATHS

BARRINGTON—Myrta Louisa Butler Barngton, on November 5, at Wichita, ansas, aged eighty-six. She was a irthright member of the Society of riends, born at Crawfordsville, Indiana, ugust 29, 1870. Her parents moved and ettled at Barclay, Kansas. After attendng Normal School at Emporia, she aught for several years before her marage to Herbert D. Barrington on May 3, 1896. In 1914 the family moved to Wichita. Myrta Barrington was a memer and elder of University Friends hurch. Although confined to her home or the past several years, she and her usband maintained a close fellowship ith children, friends and members of e meeting. Surviving are her husband; our sons, Percival E., Lester M. and Willard E. of Wichita and Marden E. of Hiawatha, Kansas; and one daughter, Helen Whiteley of Wichita. Services ere held with Robert E. Cope in charge. Burial was in Wichita Park Cemetery.

THOMPSON—Elnora Jane Thompson, on ugust 3, aged eighty-one. She was orn February 28, 1875, in the Blue iver Friends community in Indiana, the aughter of Jesse T. and Letitia R. Jones Thompson. She received her education t Blue River Academy and was a life ong member of the Blue River Friends Meeting, serving her church loyally in any ways. With the exception of sixeen years, when she was superintendnt of an orphanage at Indianapolis, she pent her life in the Blue River communty and at Canton. She was the granddaughter of James L. Thompson, promnent in the work of the underground ailroad, and demonstrated in her life he sturdy qualities of her pioneer anestors. She was always ready and willng to help in any time of illness or need, nd "Jennie and her basket" filled many a friend's need. She is survived by a sister, Jessie Lee Thompson of Canton, Indiana; nieces and nephews. Three sisters, Sally A. Thompson, Mrs. A. B. Miller and Grace M. Thompson preceded her in death.

WINKLER—Bert Winkler, on November 16, at Kokomo, Indiana, aged eighty-nine. He had been a resident of the Good Samaritan Nursing Home for some time. He was a member of Union Street Friends Church of Kokomo. Survivors include his wife, Bessie, also a resident of the Nursing Home. Funeral services were conducted by Norman E. Young.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Meeting for Worship. Sunday 11 a.m.; First Day School, 9:45 a.m. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; Phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Christopher Nicholson, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at White Cross Guild Center, 1701 N. Senate Ave., 9:30 A.M. Church School, 10:45 Morning Worship Service. Geraldine Moorman, Pastoral Assistant. Gene Lewis, Minister to Youth.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 7th to April 28th, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando-Winter Park, Florida—Worship 11 a. m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California — First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthrone. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BEImont 4-3107.

Richmond, Virginia — Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed, Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.: worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn. Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting Wednesday 7:30 p.m. Ministers, Robert E. Cope, Norman Huff, Lela Gordon. Office phone, AMherst 2-3373.

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